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## SPAIN AND THE SPANIARDS.

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Three great peninsulas project from the southern side of Europe towards the northern coast of Africa. The eastern embraces the modern kingdom of Greece and Turkey in Europe, and is almost a triangle in shape; the middle is Italy, and has the shape of a man's boot; the western embraces the modern kingdoms of Spain and Portugal, and is in shape almost a square. Of these three peninsulas, the middle is about half as large as either of the others.

No country in Europe has greater advantages in soil, climate, variety of productions and position, than the western, or Iberian Peninsula. We may remark, in passing, that it is often called in Europe, *THE PENINSULA*, that is, the Peninsula by way of eminence. It is about as large as France; and yet owing to various causes, among which we may assign a prominent place to *bad government*, it has not more than twenty-one millions of inhabitants; whilst France has nearly thirty-seven—we speak of France as she is since the annexation of Nice and Savoy. Spain has seventeen millions, and Portugal four.

When history first speaks of the Iberian Peninsula, it is in connection with Phœnicia; for the Phœnicians, being the earliest commercial nation on the shores of the Mediterranean, planted colonies in Spain. Cadiz was founded by them, and is a far older city than Rome. It was the navigators of Tyre that called the elevated mountains which border what is now the Strait of Gibraltar, *The Pillars of Hercules*. It is through this gate-way, whose width in its narrowest part is but twelve miles, that they made their way out of the "included sea," or Mediterranean, into the "open" Atlantic Ocean.

We next hear of Spain, and the whole peninsula, in connection with the Carthaginians, who were themselves descended from a Phœnician colony planted on the northern coast of Africa, and not very far distant from Spain. The Carthaginians planted many more colonies in the peninsula than did the Phœnicians, and in process of time gained a vast influence over nearly all the native tribes, who seemed to have had a Celtic origin, in common with the Gauls and Britons. Cathagena, a city on the eastern

coast of Spain, has survived by the long period of two thousand years, the destruction of the African Metropolis after which it was named.

As we come further down the annals of the nations, we find the name of Spain connected with that of Rome ; for the Romans drove the Carthaginians out of the Iberian Peninsula, and subjugated the entire population, save the remnant which found refuge in the Pyrenees and exist still under the name of the Basques. The Romans held Spain (we shall often use the word as including Portugal also) during seven hundred years, and esteemed it, in many respects, the finest of all their many and vast provinces. Many Romans emigrated to the eastern and southern portions of it. Many distinguished Romans were born in Andalusia,—Adrian, Trajan, Theodosius, (who became Emperors), Lucan, Seneca, Martial, who are known as writers. Christianity first spread in Spain during the Roman dominion.

At the downfall of the Western Roman Empire, Spain was overrun, and for a time held, by the Vandals, from whom Andalusia, one of its finest provinces, derives its name. The Vandals were followed by the Visigoths, and by them driven over into Africa, where they founded the kingdom of Genseric, and where their descendants are now to be found in the Moors and other tribes of what were long called the *Barbary States*. The Goths had undisputed possession of the peninsula for two hundred and fifty years, when that country was invaded by the Saracens and Moors, who, in a few years overran and conquered the whole of it, together with the southern part of France. Then commenced a struggle which is without a parallel in the history of mankind, between the native and foreign races—between the Mohammedan Saracens and the subjected Christians, which lasted eight hundred years, ended with the overthrow of the kingdom of Granada, and the expulsion of the Moors from Spain—an event which synchronizes with the discovery of America by Christopher Columbus. Since that day the Iberian Peninsula has been exempt from foreign conquest (except the rock of Gibraltar, which England has held for nearly 160 years) and even from foreign invasion, save that of the French during the brief and wonderful reign of Napoleon I.

What remarkable names appear in the annals of Spain!—Hamilcar and Hannibal, the Scipios, Pompey the Great, Julius Cæsar, Cnæus Pompey, Adrian, Trajan, Theodosius the Great, Wallia, Riccard, Roderick, Tarik, Abd-er-rhman (of Damascus), the Great Cid, Columbus, Ferdinand and Isabella; Charles I. (better known to history as the Emperor Charles V.) Cardinal Ximenes, Philip II., Buonaparte, Soult, Wellington, and many others. What a history the Iberian Peninsula has had!

Christianity penetrated into Spain, without doubt, in the first century of the Christian era. We have no evidence that the Apostle Paul made his purposed visit (Romans, xv. 28.) to that country. Nor need we believe the Spanish tradition, that James, the son of Zebedee, first preached the gospel to the people of that country, sent seven proselytes to Rome to be ordained by Pope Peter, and then returned to Jerusalem in time to receive the martyr's crown! Two facts we may receive for certain; one that the



gospel was early preached in the Peninsula, and the other that it extensively spread there, notwithstanding the persecutions to which those who received it were from time to time exposed. Beyond these two facts we know nothing certainly of the very early history of Christianity in Spain.

In the fourth century the Spanish churches were troubled by the Priscillian heresy, which was a compound of the tenets of the Manicheans and Gnostics, and was another form of Arianism. And in the eighth, the "adoptionarian heresy," namely, that Christ is only the adopted Son of God, was preached and taught by Elipaud, Archbishop of Toledo.

But if Spain had her heretics, she had also her noble advocates of the "truth as it is in Jesus." Claude, so celebrated as the Bishop of Turin, in the ninth century, was a native of Spain. So was Galindo Prudentio, Bishop of Troyes, in France, a contemporary of Claude, and like him a great favorite of the Emperor Charlemagne, and an able and zealous friend of the true gospel. And whilst it is true that the churches in Spain had bishops at an early period, and like those of other countries allowed the clergy of the great cities gradually to gain great ascendancy, and assume the titles and hold the offices of metropolitan archbishops, vicars-general, etc., yet it must be confessed that they did not permit the Bishop of Rome to interfere authoritatively in their affairs during the first eight centuries. It may seem strange, considering the extraordinary zeal of the Spaniards for Rome, and devotedness to her interests in modern times, that the supremacy of the self-styled successor of St. Peter was never fully established in Spain until the first eleven centuries had passed away; nevertheless this is true. The long struggle which the Spaniards maintained with the Saracens and Moors for their country, their religion, and the honor of their women, contributed much to give them that great attachment to the form of Christianity which they professed, and to the Saints, and especially to the Virgin, their beau-ideal of female loveliness, and who is more devoutly worshipped in Spain than in any other country. The fanaticism which this war engendered was exhibited in the sixteenth century, in the expulsion of the peaceable Moors, in the persecution of the Jews and "relapsed" converts from Judaism, and in the shocking persecution of the natives of Mexico and South America. St. Dominic, the author of the Inquisition, and Ignatius Loyola, the founder of the society of the Jesuits—the last and most dangerous of the five Monastic Orders of the Roman Catholic Church—were Spaniards. And most certainly Spain, by a righteous retribution, has suffered more evils from the Inquisition and the intrigues of the Jesuits, both at home and in her American and Asian colonies, than any other country in the world.

But the Bishops of Rome did not long enjoy their supremacy in Spain without having occasion of disquietude. The "Albigensian heresy," as it was called in the South of France, found friends in the northern part of the Peninsula; and although Simon de Monfort and his "crusaders," in the name of his master, the King of France, and his master's master, the Pope, succeeded in crushing these excellent people—the remains of the primitive

Evangelical Church of southern France—and their noble defenders, the Counts of Toulouse, yet traces of their doctrines were long visible in the north of Spain. Nor ought this to astonish us, for the northern portions of that country, and the southern portions of France, long formed but one political state, which is known in history as the Kingdom of Navarre.

But at length the great Reformation of the sixteenth century appeared. As the Netherlands (now Belgium and Holland,) as well as all southern Italy and portions of northern, then belonged to Spain, and her King Charles I., was also Emperor of Germany under the name of Charles V., it was not possible that in the vast intercourse between Spain and the Netherlands, and between both and Germany, that the “Doctrines of Luther,” as they were called, should not find their way into the Iberian Peninsula. Not only statesmen and courtiers, but tradesmen and scholars, in greater or less numbers, were constantly passing from one part of the vast dominions of her King and Emperor to another. It was in this way that the “Reformed opinions” secretly gained an extensive currency in both Spain and Portugal, for years before they were avowed by any native of either country.

The first Spaniard who is known to have professed openly the Protestant Faith, was Juan Valdes, who was a distinguished scholar, and stood high in the estimation of the Emperor Charles V., by whom he was sent to Naples in quality of Secretary to the Viceroy of that portion of the Spanish dominion. At Naples, Valdes spent a number of years, actively promoting in secret the cause of Truth, and died in 1540, to the great regret of all who loved the new doctrines in that city. Many of his best writings were published in Venice after his death; among them was a Commentary on the Book of Psalms.

The next Spaniard of position who avowed the “Reformed Doctrine,” was Rodrigo de Valer, a native of Andalusia, who was reclaimed from a career of dissipation by reading a copy of the *Vulgate*. Having come to the knowledge of Christ, he labored zealously for the Truth, but was eventually arrested, tried for “heresy,” and condemned to imprisonment for life. This punishment he underwent in a monastery in the town of San Lucar, near the mouth of the Guadalquivir; and died at about the age of fifty. The most distinguished of his converts was Juan Gil, better known as Egidius. He was a man of distinguished attainments in scholastic theology, and for a while preacher at Seville. Embracing the Reformed Doctrine, he labored zealously to promote it, and suffered imprisonment during three years. Vargas and Ponce de la Fuente, were his efficient coadjutors in making known the Truth in Seville, the latter of whom went afterwards to the Netherlands.

One of the earliest converts to the Protestant faith in Spain, was Francisco San Roman, a native of Burgos, who was arrested at Ratisbon, (in Germany,) carried in chains to Italy, thence to Algiers, where the Emperor Charles V. was, thence to Valladolid, then the Capital of Spain, and there burned as a heretic! Three brothers of the name

of Euzinas, namely, Jayme, Francisco, and Juan, were educated in the University of Louvain, in the Netherlands, and there became acquainted with the Gospel. They all were eminently useful in propagating the Truth. Jayme suffered martyrdom at Rome. Francisco made the first translation of the New Testament into Spanish, and published it at Antwerp, in the year 1543. He was afterwards imprisoned at Brussels, but escaped, and after residing in various places died in Basle, Switzerland. His efforts to give the Scriptures to his countrymen, were followed by those of Juan Perez, Casiodoro de Reyna, and Cypriano de Valera, all friends of Egidius, who sought safety by quitting Seville, when that excellent man was thrown into prison. The first named, translated the New Testament and the Psalms into Spanish, and wrote a Catechism or Summary of Christian Doctrine, which were published in Venice, in the year 1556 and 1557. After his death, De Reyna continued his translation of the Old Testament, and produced a version of the whole Bible, which was printed in 1569, at Basle. Cypriano de Valera revised the whole, and published the New Testament in 1596, at London, and both the Old and the New Testament in 1602, at Amsterdam. And although these translations of the Scriptures appeared after the Reformation had been suppressed in Spain, yet they helped to diffuse the Truth among the Spaniards residing out of Spain, and are a monument of the noble zeal of their authors in behalf of God's Word.

Among the most distinguished leaders of the friends of the Reformed Doctrine in Spain, after the death of Egidius were, unquestionably Constantine Ponce de la Fuente, Christobal Losada, Don Juan Ponce de Leon, and Domingo de Guzman, at Seville; Domingo de Roxas, Augustin Cazalla, (esteemed the best pulpit orator in Spain, and of Jewish extraction,) and Don Carlos de Seso, at Valladolid. There were, however, many others who were active in the good cause.

Seville and Valladolid were the two cities in and around which the Reformation spread most, penetrating even into several monasteries and convents. There were also many Protestants in Arragon, in New Castile, and in the Provinces of Granada, Murcia, and Valencia. In fact the Doctrines of the Reformation found secret friends in almost all parts of the Peninsula. What is worthy of remark, they were among the people distinguished for their rank and intelligence. And so great was the progress of the Truth, that had not the Government conspired with the Romish Hierarchy, and put in requisition every means which the Inquisition furnished, Spain would unquestionably have become a Protestant country.

But at last Rome awoke, like a giant, from the sleep in which she had been reposing, and buckled on her armor for the work of exterminating the "Heresy" which had begun to spread in Spain, as it was also doing in the Netherlands; and soon bloody dramas began to be enacted, especially in and about Seville and Valladolid, as well as in Arragon. The Inquisition was worked with infernal cruelty. This grand movement commenced

in 1558, and with such energy was the work of extirpation pushed forward, that in two years, Spain was well nigh rid of the Protestants. Vast numbers fled from the country. Those who resided in Arragon and other northern parts of the kingdom, escaped by hundreds into Béarn and other adjoining provinces of France, where they were received with joy by the Protestants. But many were condemned to hard work, to solitary confinement, or other forms of penance ; and not a few were burned at the stake. The great and good Constantine Ponce de la Fuente died in a loathsome dungeon ; so did Olmedo, a man distinguished for his learning and piety ; Cazalla and his sister Donna Beatrice de Vilerbo, Don Carlos de Seso, Domingo de Roxas, Juan Sanchez, Don Juan Ponce de Leon, Juan Gonzalez, Garcia de Arias, Christobal d'Arellano, Juan de Leon, Fernando de San Juan, Christobal Losada, and many others, were burned ! Among these were several ladies who underwent that dreadful death, of whom may be mentioned Donna Marina Guevara, Donna Isabel de Baena, Maria de Cornel, and Maria de Boharques, all of them distinguished women, who nobly endured the torture of death itself, "not accepting deliverance, that they might obtain a better resurrection."

Persecution did its work effectually, and Spain was rid of what Rome called "Heresy." The Reformation was extinguished in that country. Those who fled, found refuge in France, Switzerland, Germany, Netherlands, and England. Churches of Spanish Protestants existed for a time in Geneva, Antwerp, and London. In some cases the Spanish Protestants united with the Protestant exiles of Italy, and joined their churches. But in process of time, they and their descendants became absorbed in the churches of the native Protestants in the places where they settled. It may interest our readers to learn that among the Protestants who left Spain, were a few converted Moors, who found refuge in France.

In looking back to the suppression of the Reformation in Spain, every Protestant must experience a feeling of inexpressible sadness. View it as we may, it must ever appear a very mysterious event in the Providential government of the world. Had Spain accepted the Reformation of the sixteenth century, how different, we have reason to believe, would have been her subsequent history, instead of sinking down from being the first State in the world for the vastness of her dominion, the greatness of her wealth, and the extent of her commerce, to the condition of a third-rate power among the nations,—with seventeen millions of inhabitants, scarcely equal in the elements of national strength and prosperity to the kingdom of Sweden with a much less than one-fourth part of that population! Cuba, Porto Rico, and a few other distant provinces are all that are left to Spain of the immense and magnificent colonial possessions which she once and for a long time had. And her great colonies in America,—in North America, Central America, and South America,—now constituting some thirteen or fourteen states, called republics, how completely thus far have they failed to equal in greatness, and prosperity, and happiness the natural advantages which they have possessed ! Not one of them has enjoyed a stable govern-

ment for any considerable period. The same spirit of bigotry which has prevailed in Spain since the suppression of the Reformation of the sixteenth century, has reigned in all the states which she founded in both the American continents. Blessed be God, a few of the South American republics, three or four, have been making of late laudable efforts in behalf of Religious Liberty. There have also been seen some signs of an inward and unmanifested movement in the right direction in Spain within a few years. In making a new Constitution, not many years since the Cortes only failed by a few votes in the attempt to incorporate the principle of Religious liberty into the organic law of the kingdom.

Upon the death of Ferdinand VII., in 1833, his widow, queen Christina, became regent during the minority of her daughter, the present queen. This led to a civil war of several years, because the throne was claimed by Don Carlos, a brother of the deceased monarch, according to the Salic law which had prevailed in Spain. The real ruler of the kingdom during this period was Espartero, a man of liberal views, who was decidedly in favor of religious toleration. The adherents of the queen were called, from her name, *Christinos*; whilst their adversaries were called *Carlists*. The *Christinos* prevailed, and vast numbers of the *Carlists* were compelled to quit the country. As the Romish Hierarchy took sides with Don Carlos, a vast confiscation of the property of the monasteries and convents, and of the churches took place. From this blow the Roman Catholic Church has not recovered. The clergy are reduced, in a great measure, to dependence on the State for their support, as in France, Sardinia, and Belgium.

During the administration of Espartero, Mr. Borrow, well known from his "*Bible in Spain*," his "*Zincali*," and other writings, spent five years in Spain as agent of the British and Foreign Bible Society, and put into circulation a considerable number of copies of the Word of God. About the same time Lieutenant Graydon, of the British Navy, labored some two or three years in Spain, and distributed some 15,000 copies of the New Testament, chiefly in the ports on the Mediterranean. These books have been like good seed. Of the monks among the *Carlists* who took refuge in France upon the overthrow of that party, two, Sanchez and Ramon Monsalvatge, embraced the Protestant faith, and have labored in various places and capacities to promote it. A few other Spaniards, about that time and since, have embraced the gospel. One of them, Signor de Mora, who endeavored to employ the press in Spain to print religious tracts and books, was driven out of that country, and is now in the United States. Successful efforts have been made to impart the gospel to the Spanish population of Gibraltar, which is, as our readers know, under the British flag; and at Oran in Algeria, which is under that of France. We shall have occasion to speak of both places more fully hereafter.

Within the last few years a good deal has been done to diffuse the truth, in a quiet way, in Spain, and with no inconsiderable success. It is known that there are now little groups of readers of the bible and religious books in several cities, in different parts of Spain. The conversion of a young

priest of the name of Alonzo, at Granada, last summer or fall, has led to much excitement. Through the imprudence of a person cognizant of these religious meetings, the police have been enabled to give a great deal of trouble. Quite a number of the converts have been compelled to seek safety, at least till the storm be over-past, in Gibraltar and Marseilles. The case of two of these converts, Manuel Matamoros, of Barcelona, and José Alhama, of Granada, has called forth no little sympathy. Having been arrested and condemned to several years imprisonment, they made their appeal to British christians, and the interference of the government of her Britanic Majesty in their behalf has been invoked and obtained. This case was also brought before our own government, but it was just as General Cass was going out of the foreign office. It is too obvious to need remark that the interference of the British or American government in such a case could only be of the nature of a *kind request* in behalf of the sufferers; what the French would call an *officious*, not an *official*, interference or demand. What Lord John Russell will be able to do we cannot say, but we fear not much. It is interesting to know that there are some germs of evangelical Christianity springing up in Spain, even although in the shade of the utmost secrecy. May it be but the harbinger of better things. Surely the redemption of Spain, as well as of Italy, is drawing near! And what an influence would the Reformation in Spain have upon the millions of the Iberian race in our Western Hemisphere! May God hasten the appointed time.

Here we conclude this sketch of Spain and the Spaniards. It will serve as an introduction to what we shall have to say of the work of God among the Spanish race, in both the Old and New World. Of Portugal and the Portuguese we shall speak (God willing) at another time.

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### ITALY.

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Our readers will be pleased to learn that the AMERICAN AND FOREIGN CHRISTIAN UNION will soon, (if the Savior smile upon our efforts,) have an important mission in Central Italy. Florence has been selected for its centre, because that city is the true literary capital of Italy. A man of experience, in whose judgment we have great confidence, has been selected for the station,—one whose knowledge of the Italian and French languages is such as to give him great advantages, even at the very outset of the enterprize. Withal, he has the grand qualification of knowing Italy and the Italians by an actual residence of several years. As an evangelical and faithful minister of the Gospel, he will labor to benefit such of the Americans and English as may prefer to attend any services either on the Sabbath, or week evenings, which he may hold, as well as in such other ways as he may find practicable. In this good work he will have the efficient co-operation of his excellent and estimable lady.

But the grand object in placing such an agent and representative

of the Society in Florence, will be to establish an American Committee in that city, that shall superintend and direct the labors of the Society and its missionaries in Italy. That Committee will consist of our missionary (who will be its Corresponding Secretary,) and several excellent brethren in Florence, who enjoy not only our confidence, but that of the entire Protestant world.

We shall not say anything more in this number of *The Christian World*, excepting to announce that we hope in our next to go into all the details which it may be prudent to publish. We are sure that the hearts of many of our readers will be made to rejoice by hearing of these movements. Let us hope that many of our friends will respond liberally to this, the most eloquent appeal we could make for the help we shall at once need, in order to commence successfully this important enterprise.

We subjoin in connection with what we have said above, and as appropriate to the subject, the following letter from the Rev. Dr. Revel, one of the Professors in the Waldensian Theological School at Florence, whose name is so well known and pleasantly cherished by many of our readers. They will perceive that the American and Foreign Christian Union has already two experienced Colporteurs at work in the Island of Sicily. These laborers have been engaged for the Society by Dr. Revel. They have commenced their labors under good omens, we have reason to believe. May the adorable Head of the Church crown this and every other undertaking of the Society with His rich favor and blessing!

“ FLORENCE, December 25th 1860.

“ HONORED AND DEAR BROTHER :

“ I have received with joy and gratitude your good letter of the 26th of November, and the draft for \$150,\* for the salary of a colporteur, contributed by the church of the Rev. Mr. Newlin. It is quite remarkable, that the day following that on which I received the avails of your draft, the two colporteurs whom I had engaged for Sicily, and who wished not to be separated, came to Florence to arrange with me in reference to the work at Palermo. They came on foot from the mountains (the Appenines) near Chiavari, to the east of Genoa. On the way they sold some Bibles and Tracts. I was able to divide between them the sum which you have transmitted to me. I have no fear respecting the possibility of finding the means of paying their salaries.

“ I have recently seen the Agent of the Bible Society of London. He told me that the work of colportage will succeed well in Sicily. He visited that island a few weeks ago, and established there a depot of the Sacred Scriptures. To manage it, he will take, it appears, a third colporteur of the same family from which our two come.

“ If the young friend of whom you speak, who has already spent two years in his theological studies, should decide to come to us, we shall be most happy to receive him, and give him all the instruction we can, and afterwards employ him if he should feel himself called to it, in the work of evangelization in our Italy, which

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\* A few weeks later, (December 18th,) another draft of \$190, was sent; of which the sum of \$150 was for a colporteur, and \$40 for the support of a student in the Theological School at Florence.

has so much need of well-qualified evangelists. You probably are aware, that a portion of the instruction in our Theological Seminary is given in French, and a portion in Italian. I can see no objection, neither on the part of our Church, nor on the part of the Government, to one of your countrymen becoming our co-laborer in the work of the Lord in Italy. As to myself, I shall see in it among other advantages, that of having by this means a new bond, and that a very special one, between you and us. It will be beautiful to see that, if an Italian discovered your earthly country, some of your countrymen may cause the Italians to find a heavenly one.

“In regard to the inquiry which you have addressed me respecting the plans of the Rev. Mr. H., I have not the means of giving a satisfactory answer. I have been here too short a time and know too few people, especially among the Americans. Mr. H. is better qualified than I to judge of the matter. I remember that he came to Florence, and it appears to me, that I have been told that he is a friend of the Rev. Mr. McDougall, the minister of the Free Church of Scotland, who has a numerous congregation, to which some Americans belong. I do not know whether you are aware that the Rev. Dr. Lyman, an American Episcopal minister, opened here, two months since, an Episcopal service in the Swiss Chapel. I am not able to say how many hearers he has, but I believe between thirty and forty.

“I have learnt that Mr. McDougall has already taken some steps, and made some arrangements for publishing an Italian journal here in connection with the editor of the *Buona Novella*. Perhaps if Mr. H. would enter into correspondence with Mr. McDougall, he might obtain from him more exact information than that which I am able to give.

“I am happy to learn that our friend, the Rev. Dr. Baird, is about to return to his old post, and that you will have him for colleague. Be so good as to present to him my respectful and cordial salutations.

“I hope that the case of books which has been sent to you has not been lost. If it does not reach you soon, I will make inquiries for it at Genoa, from which port it ought to have gone.

“Our work in Tuscany, and even in the South of Italy, begins to advance in a manner quite satisfactory. Our congregations at Florence, Pisa, and Leghorn increase, and we have visible proofs that a living faith is penetrating the hearts of many. Continue, dear brother, to labor with us by prayer, and by the fruits of your charity, and receive the most respectful and affectionate salutations of your grateful and devoted friend.

“J. P. REVEL.”

“REV. A. E. CAMPBELL, D. D.

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EXTRACTS FROM A COLPORTEUR'S JOURNAL IN LOMBARDY.

We take the following from the *Buona Novella* :

“To-day I betook myself to the upper city, and, while walking round the shops and cafés, I met many gentlemen and officers, who told me they were already furnished with Bibles and New Testaments. One, however, bought a Bible for two francs; then, going on to the tracts, he chose the ‘Romagnans’ and ‘Woman,’ and said to me before all, ‘Are these books in favor of the priests?’ I said they were not, but were written in the spirit of the pure gospel. ‘Very good, indeed,’ he replied, ‘because if they had been written in favor of the popes and the priests, I would immediately have thrown them away.’ One captain said, that the Bible translated



by Diodati was the best translation, and added, that the diffusion of such a book was most necessary in Italy, to make the true spirit of Christianity known, and to destroy all the prejudices which had been sown among the people by Jesuitism. Another captain took the *Adieu to the Pope*, and another the *Father Clement*; then they left me, saying, 'Go on, and circulate as many as you can of these books, and you will do immense good.' And then I, to rest a moment, went under the foot of the terrace walk, where I was soon joined by six military men, with whom I had a long conversation. Seeing the gospels, one told me he had had in his possession a Bible, of which the English had made him a present in the Crimean War; and that up to last year (in which he had lost his knapsack in the Italian campaign, and the Bible with it), he had always kept it, finding the greatest pleasure in reading it. We read and meditated together on the ninth chapter of St. John, in which the cure of a man born blind is related: after which two of them bought the New Testament, and two others the *Life and Martyrdom of Pomponio Algeri*."

"To-day a priest came to my stall, and looked at all the books, and then, having taken up the *Trivier*, asked me the price, and paid it. 'I want to see a bit,' he said, with an ironical smile, and wagging his head, 'what says this mad, mad, mad——,' and he went away muttering and making such curious gestures, and slapping the book against his hands with such violence, that he made it quite clear that *he* was a madman himself."

"There passed three other priests, who were plainly from the country. They said they were in a hurry to get to the railway station; however, they looked at the books, bursting into fits of laughter at the titles. One of them said to the other, 'Look! the *Adieu to the Pope*! I shall take this one.' A second liked the *Trivier*; the third took *Father Clement*, the *Romangas* and the *Portrait of Mary*; then said to me, 'Do you sell many of these books?' I answered, 'I sell as many as I can, and since I have been at N—— I have sold a tolerable number.' One of them having taken the Bible in his hands, said, 'This one, I avow, is good, very good;' and then all making signs of departure, said, 'Adieu; hope you'll get on, and do a good business.' I answered, 'We look forward to doing a good business; we are exerting ourselves to circulate the Work of God; but you priests are striving to take it out of the hands of the people, in order that they may not read it, and may not come to the knowledge of the truth.' They answered, 'No, no, no! Oh, not we! we are not doing so: well, do a good business,' and so they went off.

"Other priests kept frequently passing and looking attentively at the books; and when I asked whether they wished to purchase, they looked at me as fierce as a lion, and went off without speaking a word. One, however, after having bestowed on me a scowl of this kind, and taken two steps to retire, turned back, and inquired the price of the *Trivier*, and the *Historical Impossibility of the Journey of St. Peter to Rome*; he told me he had only a quarter of a florin about him, (sixty centimes), adding that he would take those two if I would let him have them for that amount. I answered that they cost me eighty centimes. 'They cost you nothing,' he exclaimed, 'because you have them gratis from the Evangelical Society.' I replied, 'You are wrongly informed; I do not get these books gratis, but I pay for them; and therefore I cannot give you them at the price you offer.' 'Well, then, if you will trust me, I will pass again in the course of the day, and give you the rest;' and I said, 'Be it so,' and he kept his word, and brought me, after dinner, twenty centimes. Two individuals there present told me this priest was a missionary, a famous preacher; and I answered that he would be much more famous if he would preach the pure doctrine of the Lord Jesus Christ. Then I entered into dis-

course with them on the differences subsisting between the Church of Rome and the Evangelical Churches, and I told them the way to be saved by Jesus Christ, and by Him alone, without so many human inventions."

UNION OF LIBERAL PRIESTS IN NAPLES.

"There has been established at Naples, says the *Gazzetta di Torino*, a committee of priests, under the appellation of the 'Union of the Ecclesiastics of Southern Italy.' Their programme comprises, 1st, The creation of an ecclesiastico-political journal, aiming solely to instruct the people, and to propound and formulize projects of reforms in discipline. 2d, A uniform system of preaching, with a view to attain the double political and religious end, the extinction of hypocrisy and superstition, with national unity, under Victor Emanuel. 3d, Gratuitous instruction in religious and political duties, for all classes. 4th, Assistance for the sick in the hospitals, and a method of assisting and succoring prisoners."

ADDITIONAL NEWS FROM ITALY.

In the city of Naples, a great desire is manifested by the people, for the Sacred Scriptures. The colporteurs find a ready sale for many copies of the Word of God. Gavazzi has disappeared for a time from the scene, on account of a speech which he made at a meeting of an association of liberal priests who are opposed to the Temporal power of the Pope. In that speech he attacked the Spiritual as well as the Temporal power of his Holiness. An uproar was threatened if he should be allowed to preach any more in the Cathedral. What has become of the ex-Barnabite monk, we know not; but we presume that he will turn up somewhere before long.

The General of the Jesuits has written a doleful letter to Victor Emanuel, about the loss of property to which the Order has been subjected in the States recently annexed. "From the time of the Italian war,' (1859), he says, "the Company of Jesus has lost three convents and colleges in Lombardy—six in the Duchy of Modena, eleven in the Pontifical States, nineteen in the kingdom of Naples, and fifteen in Sicily." In all, the Order has lost fifty-four institutions in the new additions which have been made to the kingdom of Sardinia. This is a great loss for the favorite Order of Rome,—the Order which is composed of the most effective janizaries whom the Pope has ever employed to fight the battles of the Church. What a power the Jesuits must have possessed in these wretchedly governed provinces of Italy!

ITALIAN COMMITTEE AT GENEVA.

" GENEVA, 8th Jan., 1861.

" DEAR BROTHER :

"Our President, Col. H. Trouchin, has communicated to our Committee the letter you addressed him on the 18th of December last, inclosing a remittance for f. 256, (about that sum, as I have not at this moment the draft under my eyes, and the amount is not mentioned in your letter,) and requested, in his present indisposition, that I should acknowledge the reception of the same.

“We have all felt very grateful to Dr. Baird for the trouble he has taken to translate our address and have it inserted in a New York paper; and to your Society, for undertaking to receive donations in favor of our work in Italy.

“Our Committee will probably, in the course of a few weeks, have a report drawn to show the present state of Evangelization in Italy; we shall be very happy to send you a copy of it.

“I have no farther particulars to add, except that we have run off the whole of our edition of the forty thousand almanacs, *Amico di Casa*, and that we have made unavailable efforts to have another edition of twenty thousand copies printed. We could not find a printer who could undertake to do the work as rapidly as was necessary.

“From Florence we have had, yesterday, very cheering accounts. The government shows itself decidedly favorable to the preaching of the pure Gospel, and our friend Magrini says, that the assemblies there increase every day in number, and that earnest inquirers manifest themselves among them.

“Believe me, with grateful regards, dear Brother,

“Yours, in Christ,  
H. BARBEY.”

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### THE EVANGELICAL CHURCH OF LYONS.

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We have often spoken of the work of God in and around the city of Lyons. One of the most living Churches of all France is in that city,—the second city in size and influence in the French empire. When we first visited that city, in the year 1835, there was a large and wealthy National Protestant church of the Reformed body, in which were three pastors, all sustained by the National Treasury. Not one of these ministers was considered to be evangelical in doctrine, although all were men of cultivated minds and manners, and quite respectable talents. In a chapel that held about three hundred and fifty people, in the third story of a house sufficiently central, the late excellent Adolphus Monod, one of the most eloquent preachers on the Continent, preached the Gospel to a congregation, three-fourths of whom were once Roman Catholics, that filled the place to overflowing. Two or three years later, Mr. Monod was called to a Professorship in the Theological School of the “Reformed Church of France” at Montauban, and was succeeded at Lyons by the Rev. Pastor Cordés, who has been, with an interval of a few years spent in Switzerland, one of the Independent Protestant ministers of that city ever since. Mr. Monod, after having been a Professor at Montauban several years, during which he spent his vacations in performing missionary tours in France, of great importance, was called to be a pastor in the National Reformed Church in Paris, whence, after a few years of great usefulness, he was called home by the Savior, to the great sorrow of many friends of the Gospel, not only in France, but in Europe entire.

But what a change has taken place in the state and prospects of the cause of Evangelical Protestantism in Lyons! Instead of one chapel, in a private house, there is one large congregation worshipping in a large and commodious edifice, which contains suitable rooms for Sunday and day

schools ; three or four other chapels, in different sections of the city, and several suburban ones ; and a good corps of pastors and evangelists preaching in them all every Sabbath, who are aided in the good work by a double band of pious school teachers and colporteurs. In no city of France has greater success attended (through the Divine blessing,) the labors of Protestant pastors and missionaries. In view of all this, we may well exclaim : “ *What hath God wrought !*”

Having made these introductory remarks, we have pleasure in laying before our readers several extracts from the last letter which we have received from the Rev. Mr. Cordés, of whom we have made mention in the preceding notice of the Evangelical cause in Lyons. It is dated Dec. 27th, 1860.

“ Whilst the Lord is working ‘terrible things in righteousness’ in the midst of the nations of the earth, He is ‘not leaving himself without witness’ in the Church ; and whilst the astounding national commotions that now attract public attention to one great central point are evidently tending, under a gracious Providence, to secure the triumph of truth over error on an extensive scale, there are on the other hand slight and very insignificant incidents found to work for the advancement of the same all-important cause.

“ What can be a more valueless circumstance in itself than a man’s looking, as he passes through a street, at a house door or portico ? And yet this has proved the happy instrument of bringing an immortal soul into contact with the means of grace and salvation. A man recently removed by death has attributed his peaceful state under God, to having had his eye attracted to the Evangelical Chapel door and its inscription of *CULTE EVANGELIQUE* ; he inquired about its meaning, and then felt induced to attend worship, purchase a Bible, and read and study it ; all which led him gradually to the knowledge of himself as a great sinner, and of Christ as the great and only Savior. Another person, a poor female, passing before one of our smaller chapels felt struck at the melody of hymns that were singing within ; she entered, had her attention arrested by the glad tidings of salvation, and since then not only attends herself, but comes accompanied by a neighbor whom she has succeeded in persuading to listen to the Gospel along with her.

“ The writer has recently been visiting a young person at an advanced stage of consumption, in our Infirmary ; she is in a most happy state of mind, and has been calling for her parents and friends, all of them Roman Catholics, to visit her, that she might announce to them the great and happy change she has experienced, and invite them to quit the errors of Rome, and embrace the truth of God, the only means of securing salvation. It was a most touching scene, comprising amongst other remarkable incidents, a solemn act of reconciliation with a young female whom she had expressly invited for this purpose. She is prepared to quit this world whenever the Lord may be pleased to call her to Himself ; indeed, she would rather ‘depart and be with Christ’ than remain in a world where so many and great temptations abound. She expressed a strong desire to be admitted to the Lord’s supper, which desire has been granted ; and then desired to be conducted back to her peer and humble family dwelling, and await *there* the Lord’s call. And why leave and exchange the comforts of the Infirmary for the comparatively helpless condition of an obscure and wretched home ? Simply because she deemed this to be the last and best thing she is able to do for her aged father and the rest of the family, upon whose souls she hopes and prays the Christian visits she expects to

receive, together with her own exhortations and examples, may, through the mercy of God, cast a salutary influence. And now to what origin, in the way of outward means, is all this blessed work to be traced? Not to her illness only, for this might have led her like thousands of others, to the great Town Hospital, where error and superstition abound, but to this illness as connected with another providential circumstance—very insignificant in itself—that of her residing very near to a Christian woman about to enter our Infirmary, and who proposed to introduce her along with herself. The proposal was accepted, although not without some reluctance, the young person being a Roman Catholic, and even an unbeliever at the time. At entering, and for some weeks, she refused to listen to the Bible and to the services performed in the sick room daily. But by degrees her opposition was overcome, and then came as rapidly as effectively the happy change related above. She now accepts her sufferings with complete resignation, and cannot find words sufficient to express her gratitude to God for having been led to the sick room, which has proved a sanctuary for her soul, which, rescued from perdition, has now been brought to salvation! The following letter was received from this interesting young person by the head nurse of the Infirmary :

“ ‘ LYONS, 3d December.

“ ‘ MY DEAR SISTER L . . . : Believe me, my heart is filled with the happiest feelings of gratitude ; a sentiment which your kindness and your charity have improved, and which I shall cherish to my latest breath. I bless you not only for the bodily care you have taken for me, but still more for your spiritual consolations, which have done good to my soul. Alas ! of these consolations I shall soon be bereft, for you will be no longer with me to calm my anguish. I shall regret you every day, my dear sister. Oh, that I could take you with me ! it is a useless wish, an infant's dream. How can I conceive a desire which I know is impossible to be accomplished ? My kind and good sister, extreme weakness compels me to give up my pen for to-day.’

“ ‘ Next day she continues :

“ ‘ I am about to leave you, and to be deprived of all those precious teachings which have done me so much good ! Oh, it is a real grief to me, who stand so greatly in need of having my faith strengthened. Do not imagine, my dearest friend, that the grace of the Holy Spirit has ceased to work in me ; no, I believe with all my soul in the Savior, and am only alarmed at my loving Him so little. Alas ! I shall never love Him according to what He has done for me ; wretched creature. I bless Him from my inmost soul for having called me at the eleventh hour, and shall never murmur on account of the malady He has sent me ; it has proved the means, in His hands, of enlightening me, of preparing my entrance into the dwelling He has promised to all who believe on Him. Precious promise, it fills my heart with joy. I am resolved to think of my Savior whenever a cloud may arise to darken my bright horizon. Henceforth He is my only true love, my tenderest friend, and my chiefest joy. I shall therefore not be alone. He will be nigh unto me when called to combat objection against my belief in Him. Yes, I firmly believe He is preparing a place for me in His Father's house, for I believe in Him, and the time is not distant for my being called to take possession of it. Help me, therefore, dear friend, to be prepared for it, by prayer. I have so greatly grieved my Savior by my sins, that I wish I could love Him as profoundly as I have offended Him. My dear sister, the desire you have expressed to receive some few lines from my hand has alone sustained me under the fatigue of writing, for I feel so happy at the thought of being enabled to do something to manifest my gratitude, and this is the only thing in my power. Be pleased to look with indulgence on these imperfect lines, which yet have cost me so much labor to trace.

“ ‘ Your friend and sister in Christ,

“ ‘ FRANCELINE R.’

“ ‘ The young woman has now returned to her wretched home, where the priests

are—as she expected—troubling her, whilst at the same time, however—as she trusted, too—the Lord is sustaining her soul, in spite of the rapid decline of her poor body. She hopes for a near and happy release! Our letter, we find, has imperceptibly grown to so great a length, that there remains no room for other matter; but we hope shortly to transmit our half-yearly general Circular.

“Believe me, dear sir, to be yours in cordial Christian love,

“For the Committee of Evangelists of the Evangelical Church of Lyons,

“C. A. CORDES.”

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## THE SOCIETY'S WORK IN OUR OWN COUNTRY.

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We shall give brief statements from the Monthly Reports of several of the Missionaries of the Society that are laboring in different sections of our country.

A devoted female who labors in various ways for the benefit of the lowest portion of the population, native and foreign, in one of the largest cities of the West, writes:

“During the past month (January), I made one hundred and fifty-five visits to families, and also went once to the House of Refuge, and twice to the Hospital, and distributed more than one hundred Sunday School papers, which have been kindly furnished by one of the Mission Schools. It was cheering to see with what interest they were accepted. In many cases the people commenced to read them before I left the room.”—“I have been much interested in behalf of a young woman, about eighteen years of age, whom I find is very ill, and evidently drawing near to death. I found her reading the ‘Path to Paradise,’ which a priest had given her, and who had visited her but a little while before to perform for her the last offices of the Church. We tried to lead her mind to the Savior, as the only way of entrance to heaven.”—“The schools are working nobly; both teachers and scholars are punctual, constant, and desirous of advancing. For rewards, we have cut up a piece of calico for aprons for the scholars that are diligent. We, too, could have boasted of a *Festival* equal to that described in the last CHRISTIAN WORLD, as having taken place at the city of L——, with addresses, pleasant singing, etc., if this terrible crisis that has come over our country had not produced an almost entire stagnation in business. May the portentous clouds which cover our political horizon, and threaten destruction to our *Stars and Stripes*, be speedily dissolved by our people as a nation humbling themselves before God, and repenting of their sins, giving up their party strife, and all become united as one family, with the *Star of Bethlehem* for their guide! Every heart has now its own burden and bitterness to bear, and happy is he who can cast these trials and sorrows on Him who careth for his chosen and loved ones, and looking away from themselves can labor for those who need kindness and attention, advice and sympathy. God will take care of such, and amidst all this confusion and consternation, will verify His promise, ‘That the righteous shall not be forsaken.’

“Our work is still progressing; as much so as could be expected where poverty, want, and vice so much abound. The Rev. Mr. P. has kindly furnished me with 1,500 pages of tracts in German and English. We leave tracts and cards in every room, and have only once been repulsed, and that by an elderly woman who is a strict Romanist. One morning we dropped into a house where several women had come together for gossip and drink. The room was a miserable one, filthy and de-

void of every comfort. They commenced instantly in a boisterous manner to abuse Protestants and professors of religion, and it was some time before we could secure their attention, but finally succeeded, and had the pleasure to see that they heard with much interest what we had to say of the blessed Savior. We hope to find them disposed to listen well at our next visit."

The remainder of the report is occupied with notices of the work which the writer is endeavoring to prosecute, and of plans for its advancement.

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A missionary who labors in one of the largest cities of Indiana, under date of January 28, reports among other things of interest :

"Our Schools were never in a better condition than at present. During the former part of the present month, one of our Industrial Schools lacked teachers in consequence of the influenza that was then prevalent. The past month, as usual with me at this season of the year, was spent in relieving the wants of the poor, and in attending to the various interests of our work. I have made two hundred visits, and given four Bibles to Romanists. With one of these families my interview was very pleasant, and, I trust, profitable to them. The husband and wife, who are intelligent Germans, declare that they will never again go to confess to the priest; being convinced that he cannot forgive sins. I selected several passages from the Scriptures, which they have engaged to read prayerfully."

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Our excellent Missionary in one of the largest cities in Wisconsin has been called to take charge of a church in Canada West, and at the end of another month will retire from our service. He has succeeded in establishing a large Industrial School, a flourishing Mission Sunday School, and has every week made many visits to the poor and ignorant families, especially to such as are Romanists. During the last month those visits have been as many as fifty. Within that time he delivered ten sermons and missionary and temperance addresses. He often preaches to the prisoners in the jail. And much of the time has been devoted to advancing the interests of the Industrial School and the Mission Sunday School. We give an extract or two from his last letter, dated February 1st, 1861.

"I was much gratified last Saturday, on going into our Industrial School, to find even a larger number than we ever before had, diligently attending to the instruction of their teachers. There were *one hundred and sixty-three* present. The highest number we had last winter was one hundred and fifty. A large proportion of these are the daughters of Romanists, and they come notwithstanding the priests have positively forbidden their attendance. In addition to teaching them to sew, and the inculcation of habits of cleanliness and industry, moral and religious instruction is imparted, accompanied also by singing the sweet hymns taught in our Sabbath Schools, and by prayer to God for his blessing on the work. All the classes are expected, indeed required, to commit to memory some texts of Scripture at each session, the passages being given by the teachers, and all the School learning the same passage. Some of these passages have been selected with the view of refuting some of the more prominent tenets of Popery; for example: '*I am the way, the truth, and the life; no man cometh to the Father but by me.*'"

"Our Mission Sabbath School continues to prosper. I question whether there is any Sabbath School in this city that has a band of more devoted, self-denying

and laborious teachers than I have succeeded in engaging to conduct our School. A primary object which I have had in view has been to gather in as many of the children of Romanists as possible. The location was selected with this view. And while we have not gotten as many to attend as we could wish, some have attended, and I have no doubt that more will be induced to do so, by kindness, patience and perseverance in visiting the parents."

It is our hope that this efficient and highly esteemed Missionary will be able to leave the good work which he has commenced and in a good degree established in that city, in such hands that it will go on without any expense or care to the Society, except the occasional visit of the District Agent and Secretary of the field in which it lies. This, we trust, will soon be the case with several other Missions of the Society, East as well as West, so that we may have more means for the extension of our work in those foreign lands which so much demand our attention.

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A Missionary in one of the largest cities in the State of Missouri gives interesting details of his labors in many ways,—daily visitation of families and conversations with them, distribution of tracts on the levee in front of the steamers, imparting of instruction to the sick in the hospital (in which he encounters some opposition from the Romanists) looking after the Industrial and Sabbath Schools, etc.

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Our French Missionary who has long been laboring among the Canadian French that are dispersed in large numbers in the towns in Vermont that border on Canada, as well as those that are adjacent to Lake Champlain, reports for the month of January a variety of interesting facts, touching the willingness of the people to hear the Gospel.

#### HALF A CENTURY SPENT FOR NOTHING AT ALL !

Among other things he gives the particulars of the happy death of a man who, in the last months of his life, was brought to the knowledge of Christ, and who has ended his days in peace, but who lamented on his dying bed that he had spent "half a century for nothing at all!" Alas, how many, it is to be feared, will have to utter a similar lamentation, if they should die in the possession of their reason.

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A Missionary in one of the interior cities of the State of New York, who has long given a portion of his time to the work of the Society as well as to the Sabbath School cause, reports as the sum of his labors in January:

"In the month past I have held seventeen religious meetings, preached thirteen times, made two hundred and ninety-seven visits to families, distributed six hundred and twenty-eight tracts and seven New Testaments, conducted my Sabbath School four times, gathered nine children into Sabbath Schools, and induced ten persons to attend places of public worship."

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Our Missionary among the Italians in New York sends us a minute and very interesting account of his labors ; but we cannot give it this month.



It cannot be doubted that the great and wonderful movement in Italy is exerting a favorable influence on the minds of the Italians in this country—rendering them more willing to hear about the Bible and the glorious Gospel which it contains, of which they had been so completely ignorant whilst living in their native land.

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## MISSIONARY INTELLIGENCE.

### CHINA.

All the missions in China seem to be gradually gaining ground; Presbyterian, Baptist, Methodist, Scotch, English,—at Canton, Hong-Kong, Amoy, Ningpo, Shanghai. There are many things in the present condition of China to encourage Christians in their efforts to impart the gospel to the people of that empire. The insurgents, who have held large districts of southern, south-western, and middle China, are evidently very desirous of being on good terms with foreigners. And it may well be questioned whether the English and French have been pursuing a wise policy in repulsing their late advances, and in directing their energies first to humble, and then to sustain on the throne the drunken Tartar Emperor, who fled at the immediate approach of danger beyond the great wall, whence he had not returned at the date of the latest intelligence from Peking. There appears to be a great variety in the knowledge and practice of Christianity among these “Tai-ping rebels,” as they are called. The king or chief at Nankin has lately had a visit from the Rev. J. J. Roberts, the only Christian missionary whom he had ever seen, and for whom he seems to have entertained a great regard. He has for Prime Minister, his cousin Hung-jin, who was once a member of a Mission Church, and who, it is hoped, may have a good influence over him. We

shall soon have more definite knowledge of these strange people and of their movements.

The Rev. Mr. Rankin (of the Presbyterian Board) expected at the date of his last letter to receive a number of the pupils of the female school into the church at Ningpo, at their approaching communion. He speaks of an unusual degree of religious interest at Sanpoh, a neighboring station.

Mr. Rankin has transmitted the translation of a letter which he lately received from a native preacher, who is a village schoolmaster near Ningpo. It certainly shows that there is a *spirit of inquiry* in the minds of some of the Chinese that is remarkable. The letter we here subjoin :

“I have some pleasing intelligence to communicate to you, my brethren, in reference to this village of Bao-ko-tah. God, even our Lord, has been wonderfully manifesting grace among us, so that now there are very many who listen with interest to the truth, and some who believe and obey it.

“There are some from other villages, who invite us to go and explain the truth to them; and the general impression, from what I hear, is, that there are many interested in the Gospel. Some say that a new cycle is approaching. Others, that idolatry will soon be done away. Others, that sooner or later all will become Christians. Language of this kind is very common in Bao-ko-tah. As I think of the words in Matt. ix. 37, ‘the harvest

truly is great,' etc., I feel that at this favorable time this language has a peculiar appropriateness. I hope that you, my brethren and sisters, will cry earnestly unto God to send the Holy Spirit to dwell in my heart, that I may fully manifest His love.

"I would also ask you to pray for me, that my feet may not slide, and thus dishonor God. Also pray for my father and mother, that they may not be always saying, 'Wait awhile.' Will Mr. Lu please ask one of the brethren to come and help me, and when he comes to bring some fans with him? [He refers to fans made under Dr. McCartee's direction, having some very simple and appropriate prayers written on one side and the creed on the other. They are easily learned, and the value of the fan (an indispensable article in China) is much enhanced.]

"Please read this letter at the noon prayer-meeting, that all the brethren may hear.

"Yours, BAO KWONG HYL."

"P. S.—At one of our services, I saw a woman weeping. When prayers were over, she cried aloud, saying: 'I have been the chief of sinners; there never has been any as wicked as I: is there salvation for me?'"

Mr. Rankin adds:

"One of the native elders has gone today to help him, with the intention of remaining a few days in that region.

"The circumstance mentioned in this postscript is certainly a novel event among this stolid people. It is a striking mark of the work of the Holy Spirit, for persons with tears to confess their sins, and ask what they shall do to be saved.

#### INDIA.

Never was the prospect for Christian missions in India more favorable than at the present time. The labors of the more than four hundred ordained ministers of Christ who are engaged in making known His sal-

vation to the native population, are evidently crowned with the divine blessing. In extreme southern India, in western India, in northern and north-western India, in eastern India,—look where we may—the good work is steadily, and in some places with considerable rapidity, gaining ground. The great subject of a Christian education for the native youth is very properly exciting discussion in England. It is much to be deplored that the Bible, and all discriminating religious instruction in favor of Christianity is still excluded from the schools maintained by the British government, in which many youths of the higher families are receiving an education which, in a moral point of view, poorly prepares them to pass through the struggle of life, to say nothing of the world to come.

The Rev. Mr. Scott (of the Presbyterian Board) writing from Futtch-gurh, on the 19th of October last, says: "I expect to baptize on next Wednesday, Mohun Lal, the pundi of whom I have already written. We have no man so shrewd, so well acquainted with the Bible, and at the same time with Hinduism. I hope he may be useful. He certainly is a very clever man, and, I think, has influence among his people."

#### *Success of Missions in Madras.—*

From a report of the Rev. Dr. Winslow of Madras, in which he contrasts the present state of things in that city with what it was upon his arrival there 24 years ago, we gather some very interesting facts. 1. There are now 1,500 native girls and 3,000 boys in the Christian schools in that city. 2. There are now several churches and chapels for the natives,

and twenty-two Christian missionaries, many of whom can speak fluently the native languages. In addition the Free Church (of Scotland) has seven, the London Mission four or five, the American Board three, the Wesleyan Mission four or five *native assistants*, who are employed in preaching the gospel to greater or smaller assemblies of the natives. 3. There are now about a thousand communicants in the churches in Madras who maintain a pretty fair outward profession. In Madura there are also a thousand communicants, and five thousand adherents. Whilst in Tinnevelly and Travancore, the two extreme southern *provinces* in the Peninsula, there are now 60,000 nominal Christians. It is worthy of remark that the influence of *Caste* in southern India is rapidly diminishing, as seen in the fact that children of the higher castes mingle freely with the children of *pariahs* in the mission and public schools.

In Ceylon, Christian missions are steadily, but not rapidly gaining ground.

#### LIBERIA.

We are pleased to report that the labors of the Methodist, Episcopal, Baptist, and Presbyterian missionaries at various points in the Republic of Liberia, are meeting with very encouraging success. The Methodists have a Conference, and a Bishop. The Episcopalians have a Bishop. The Presbyterians have an important Institution, which bears the name of the *Alexander Institute*, or *High School*. The government of the United States have imposed a great burden by throwing 4,000 recaptured negroes, nearly all from Congo, on this infant Colony. We hope that it will act lib-

erally in furnishing food and clothing for these poor creatures. We are sorry to record the death of George L. Seymour, the enterprising explorer, who some time ago visited the Kong mountains. He was a decided Christian and died happily in the hope of a glorious immortality. His last, and most earnestly expressed desire was, that the work he had undertaken of establishing a Christian mission in the interior of Africa might be carried on.

#### SOUTH AFRICA—CAPE COLONY.

There is a good work of grace at *Worcester*, under the preaching of the Rev. Andrew Murray, minister of the Dutch Reformed Church; and at *Montagu* there is a blessed revival of religion, under the labors of a schoolmaster in the service of the Wesleyan Mission Society. The Rev. James Cameron, of the mission at Cape Town, writes thus of him and his labors: "I have been cheered, within the last two weeks, by receiving a letter from Montague, giving details of a blessed work going on there. The writer formerly belonged to our Burg-street congregation. His letter is dated August 5th, 1860; and after some introductory sentences, proceeds thus:

"O sir, what can I write! The Lord is doing wonders here. The Spirit is amongst us. Prayer-meetings every day and every night in the week. People who never prayed before are opening their mouths widely. Last Sunday evening I spoke from the words, *Behold he prayeth!* I asked the people to come up to the school-room on Monday, Wednesday, and Friday mornings early, to pray the Lord for a spiritual blessing. They came in large numbers, very

early, three o'clock, as they go to work at sunrise."

#### TURKEY.

There are many encouraging indications respecting the work of God in Turkey. The missionaries, in and about Constantinople are prosecuting their labors without interruption. The Rev. Dr. Prettyman and his coadjutors of the Methodist Mission in Bulgaria are encouraged, notwithstanding the quarrel of the people of that province with the Greek Patriarch of Constantinople, their Metropolitan. The Missions in Turkey in Asia, with their important centres of Marash and Aintab, are doing well. In Syria, the state of things begins to wear a more hopeful aspect. Through the aid of the French army, and cooperation of Fuad Pasha, there is more order and safety, and the poor fugitive Christians are beginning to revisit and rebuild their desolated villages and hamlets. In this good work of rebuilding the ruined habitations of the Christian population, the French have shown no little energy. The missionaries are beginning to make excursions through the region that was ravaged by the war, for the purpose of learning the state of the people, and of preaching to them the gospel. In the meanwhile, the Anglo-American Relief Committee continues its God-like efforts in behalf of the poor sufferers. It is a matter of great thankfulness that they now see their way clear, having in hand, or in the hands of friends in England, means which are deemed ample to carry those poor people on till the harvest in the month of May. The world has seen few instances of a larger or more touching charity than that which the

Christians of Europe and America have displayed in behalf of their suffering brethren in Asia.

#### MISSIONS IN THE SANDWICH ISLANDS, MICRONESIA, AND AMONG OUR NORTH AMERICAN INDIANS.

The reports from all these missions, during the last month, have been various, but encouraging on the whole. But we cannot speak particularly about them. Nor can we notice the interesting account of the good work in the Fejee Islands, Rarotonga, Honduras, and many other places.

#### PAPAL WORLD.

The work of God certainly advances in the Papal nations—in France, Belgium, Italy, Bohemia, Ireland, Canada, Hayti, and South America. Is it not as important to pray for the conversion of the *Papal nations*, as for the conversion of the Heathen, the Mohammedans, and the Jews? Our pages supply many interesting items of news respecting the work of God in Roman Catholic countries, which we hope will be turned to good account in the monthly Concert of Prayer in our churches for the *conversion of the world*. Surely we can give good reasons for this. The conversion of the Papal world has a most intimate connection with the conversion of the Pagan and Mohammedan nations. It is interesting to see how the resuscitation of a living Christianity among the Protestant churches in France has led to the planting of flourishing French Missions in South Eastern Africa, as well as in Algeria. It is also producing most happy effects in Canada, and will soon do the same in South America.

## NEWS OF THE CHURCHES.

## ENGLAND.

We are pleased to record that the activity in efforts to reform the vicious and the fallen, and to elevate the degraded, and *Christianize* all, of which we spoke in our last number of *The Christian World*, continues, and even increases, in London, as well as in other great cities of the realm. The Son of Man came to seek those that were *lost*, to heal those that were *sick*. O, that there was more of His spirit in those who are His followers! It is much easier to do good to those who do not need our help, than it is to search out and save the needy.

The "Week of Prayer" was observed by very many of the followers of the Lamb in the British Isles. It would seem that the Union morning and evening meetings for prayer and exhortation, at Free-Masons' Hall, were particularly interesting and edifying. That large room was crowded at every meeting. Distinguished laymen presided at many, if not all of the assemblies: Hon. Arthur Kinnaird, Mr. R. C. L. Bevan, Captain Trotter, Col. Walker, and other honored Christian men of position. Many of the most distinguished ministers of the Gospel in the metropolis took part in the services. The series of meetings was closed on the afternoon of Sabbath, the 13th of January, by the celebration of the Lord's Supper. The Hall was completely filled with communicants belonging to all the evangelical churches or denominations of the city. The Rev. P. Latrobe, the excellent Moravian minister in London, pre-

sided and commenced the service. Rev. Baptist W. Noel, Rev. Dr. Hamilton, Rev. Thos. Brock, and other ministers took part. General Alexander, W. Baxter, Col. Walker, and other laymen, acted as deacons.

## SCOTLAND.

What is called the "Cardross Case" is engrossing much of the attention of the people of Scotland. A Rev. Mr. McMillan, of the "Free Church" at Cardross, having been suspended by his Presbytery from the ministry for improper conduct, appealed to the Synod, which body confirmed the decision of the Presbytery. He next appealed to the General Assembly, which, in its decision co-incided with both the Synod and Presbytery. The appellant then carried his case before the civil court, and Lord Jerviswoode, the judge, after hearing the case, ordered the Constitution of the Free Church to be produced for "probation," in order that the Court might determine whether the proceedings complained of were in conformity with its principles. This decision has occasioned immense dissatisfaction, as being subversive of the autonomy of all the Churches that are not allied to the State. There will, probably, be an appeal to the House of Lords. The independence of all the "dis-established" Churches is at stake, for they hold that the authority for church government and discipline is derived from the Head of the Church alone, and that church government is distinct from, and, in its own sphere, not subordinate to civil government.

Notwithstanding this excitement,

a great and good work, which may well be called a "revival movement," has been going forward this winter in Edinburgh and Glasgow, and has extended into many smaller places. During the month of November more than a hundred "fallen women," in the first named city, were induced to abandon their sinful life and enter the asylum provided for them.

The annual statistics of the United Presbyterian Church of Scotland, show that there are 536 congregations, and 160,639 communicants, being 4,622 more than in the preceding year. The number of students is 194. The amount raised for missionary and benevolent purposes last year was £44,377, or more than \$220,000.

#### IRELAND.

The city of Dublin, as well as Belfast, and other places in Ireland, has shared richly in the divine blessing. The meetings for prayer and exhortation in the Metropolitan Hall, a very large place which will hold several thousand people, have often been crowded, even in bad weather. A number of special services were held every week in the Parish churches of the city for the conversion of sinners, during the last two or three months, consisting simply of the Litany and a sermon. The most distinguished ministers have officiated. And even when two or three of the services have been held on the same night with that at the Metropolitan Hall, all the places have been well filled,—so greatly is the public mind aroused on religious subjects. A second daily prayer-meeting has been commenced for business men, at the Merchants' Hall, from twelve to one o'clock. The Presbyterian churches

in the city have observed a day of United Thanksgiving for the great spiritual blessings which they have lately enjoyed. A new "Young Men's Association" has been inaugurated; Archbishop Whately presided at the public meeting convened for that purpose. On the previous Lord's Day, sermons to young men were preached in forty of the Episcopal churches.

#### WALES.

It is estimated, on reliable data, that during the last two years, from 80,000 to 90,000 people have been received as members to the various orthodox churches of Wales.

#### FRANCE.

The advance of the Imperial government in the direction of liberal views and liberal measures has provoked great opposition from the Roman Catholic Bishops, who are ever alarmed at everything that looks like giving to the people the power to think and investigate for themselves. The hostility to the Hierarchy of the Roman Catholic Church to the Emperor and his policy, both at home and abroad, (with the single exception of what he is doing in Syria) is becoming more and more violent. They cannot forgive Louis Napoleon for his rude treatment of the Pope, as they esteem it.

The cause of *freedom of education* has gained something lately by the happy issue of the trial of M. Jusnel, a Protestant school-master of the *Haute Vienne*, who, when his school was closed by the magistrates at the instance of the priests, continued to teach little groups of children from house to house. For doing this, he was condemned in the Court of *First*

*Instance*, and afterwards by the *Royal Court of Limoges*. But appealing to the High Court of Cessation at Paris, from which there is no appeal, he has obtained a decision in his favor. This is good as far as it goes.

Rev. M. Bois has been installed as Professor of Hebrew, and the Interpretation of the Old Testament in the Theological School of the Reformed Church at Montauban. In his inaugural address he fully satisfied the friends of sound doctrine. This is a subject of great thankfulness to the friends of evangelical religion. There is a Latitudinarian or "Broad Church" among the Protestants in France as well as in England.

#### GERMANY.

The double movement among the Protestants in Germany goes on. The *Stahl-Gerlach* party, (so called from two eminent laymen who are the leaders in it), and of which Professor Hengstenberg is the most powerful advocate, advances more and more into the domain of Ultra-High-Churchism, and is disposed to come to terms with Rome. Indeed, some conferences, having that object in view, have been held, but not with much promise of success. On the other hand, true piety and sound doctrines are gaining ground. The Missionary Societies are better supported with men and money. The "*Inner Missions*," and the "*Gustavus Adolphus Society*," are exponents as well as fruits of the resuscitation in Germany of "the faith that saves."

The evangelical Protestants of Germany have lately been much interested in behalf of the sufferers in Syria. The Rev. Messrs. Disselhof and Kramer, having been sent to that "land of woe" to inquire into the

state of things, have made reports of the misery which they saw with their own eyes that have stirred the benevolent German heart to the bottom. They have reported one fact which we have not seen very prominently set forth in our papers, namely: That whilst English, American, and other Protestants are giving their tens of thousands of dollars to save the poor people from starving, and to clothe the naked, the French (Romanists) are laying out thousands upon thousands to build up two great institutions, with the view of spreading Romanism in that land.

#### AUSTRIA.

The struggle of the Protestants of Hungary for their rights during the last few years, have been crowned with great success. Nor has the influence of that struggle been confined to Hungary. There is a movement throughout the entire empire, for political as well as religious emancipation. Von Schmerling, the Premier, has published to the world the following programme of Reforms,—1. Equality of all religions in the State. 2. Revision of the *Corcordat* (which means its *suppression*.) 3. A Political Constitution for all the Germanic and Slavonic population of the Empire.

But the end is not yet. All this, however, opens the door for the spread of the gospel, at least to a very great degree, in Hungary, if not in Moravia, Bohemia, and other provinces where there are Protestants. God be praised for this!

#### SPAIN.

In the introductory article of the present number of *The Christian World* we have spoken largely of Spain, and in the closing paragraphs

given some notice of the persecution of the Protestants which has sprung up within the last three or four months. We here give an interesting extract from a letter of Signor Matamoros, since come to hand in the *Evangelical Christendom* dated Nov. 27th, 1860, in his prison at Barcelona :

“Spain is the grave of many martyrs, victims of the Church of Rome. In her religious intolerance she has only changed in external forms for the last two hundred years. The Church of Rome hates light and knowledge, and punishes us because we have learned to know Christ. The Church of Rome despises the Word of God, and imprisons us because we love and respect it, and hold it in our hearts as a sacred and saving possession. Let us take comfort, however, for we see that the rigor of Papal tyranny is impotent against us, and their Satanic wiles are useless. Our imprisonment was needful, and has done much service to our holy work. All Spain knows that we suffer for Christ’s sake ; and so all may see evidently, how far removed is the practice of the Roman Church from the precepts of God’s Holy Word. But whatever she may attempt against us now, is already too late. The Word of God is in the hands of thousands of Spaniards, and the study of it has raised up hundreds of decided Christians, willing and rejoicing to spread the good news, and despising the gainsaying and the persecution of men—ready to take up the cross and follow Christ. So, though tyranny does not falter, neither shall our holy work.”

#### SWEDEN.

The resuscitation of Spiritual life in the churches in Sweden produces manifold fruits. In many districts contributions have been recently made to help the Waldenses in their missionary work in Italy. Two of the most important dignitaries of the National Church lately presented a

memorial to the King, recommending that a collection be ordered throughout all the churches in the kingdom, in behalf of the suffering Christians in Syria. But, perhaps, the most important fruit of a revived Spiritual life in Sweden is the agitation of the question of the proper observance of the Sabbath, and the happy effects of the discussions to which it has led. As might be expected, newspapers edited by worldly and irreligious men, and worldly pastors and members of churches, including some worldly bishops even, have advocated low opinions and relaxed practices in regard to railway cars and other public conveyances. But public opinion is gradually becoming more and more enlightened and Christian. And lastly, we must note the commencement, and happy influence, of Sabbath Schools. This is finely seen in the city of Gottenburg, the home of the excellent Bishop Thormander, who has the reputation of being the *Chalmers of Sweden*.

#### AUSTRALIA.

This antipodal continent, including the island of Tasmania (or Van Dieman’s Land,)—just as the British Isles are a part of Europe,—is fast becoming an important as well as constituent part of Christendom. No Protestant of Anglo-Saxon descent can contemplate, without deep interest, the progress of civilization and Christianity in that distant quarter of the globe which is as large as Europe, where are now the great Provinces or States of New South Wales, with Sidney, having 100,000 inhabitants, for its capital ; Victoria, with Melbourne, having 100,000 inhabitants, for its capital ; South Australia, with Adelaide, having 50,000



inhabitants and more, for its capital ; West Australia ; Queensland ; and perhaps other States by this time. This country abounds in gold and other precious minerals, but its wealth is chiefly to be found in its agricultural products, its grain, its cotton, and especially its *wool*. Tasmania, an island immediately south of the continent of Australia, possesses great resources, and now has a large population. The Presbyterian, Wesleyan and Baptist churches are numerous in these countries, whilst the Episcopal Church has its bishops in all the districts, who will probably soon form a Provincial Synod, as has been done in New Zealand, although the entire population in that group of three islands does not surpass 120,000, nearly one-half of whom are natives, that for the most part have renounced heathenism for Christianity. The movement to which we refer has been inaugurated by the Bishop of Sydney (who is, in some sense, the Metropolitan, for his diocese is the oldest), seconded by the Bishop of Tasmania. In fact the movements in Church and State in Australia are quite remarkable, but we cannot now speak of them.

#### JAMAICA.

In the February number of *The Christian World*, we referred to the great *Religious Revival* which had commenced in the island of Jamaica. We have since seen full details of that most extraordinary movement, which began in September last, and which has gone forward under the labors of Moravian, Episcopal, Methodist and Baptist ministers, both settled pastors and missionaries. The work far exceeds in power and extent anything of which we have read. In general, the ministers appear to feel deeply the necessity of acting with

caution in dealing with a people of low civilization, so susceptible of strong impressions, and so little accustomed to restrain and govern them. It is manifest that it is a great work of grace, but much prudence will be required to conduct it aright. All we can now do is to give some extracts from a statement condensed from the accounts given by the Rev. Th. Sonderman, a Moravian minister at New Fulneck, (Jamaica) in the letters which he has sent to the Moravian Missionary Society, England. We take them from the *Evangelical Christendom* for January :

“ When I came to the Clifton district connected with New Fulneck, I inquired for the helper, and was told that he was at the meeting. I considered what meeting this could be ; but riding on, I soon came to a crowd of people, and was greeted with the salutation, ‘ O minister, the Lord has come amongst us ! ’ Some were weeping for joy, others appeared under deep conviction of sin, and others sat considering to what all this would lead. Some had been smitten to the ground. The excitement was intense. I made an attempt to allay it, and partially succeeded. But when endeavoring to engage in prayer my feelings overpowered me, and I thought it best to leave the assembly, commending them to the direction of the Holy Spirit, who had worked so wonderfully among them. There is a general mighty upheaving of all hearts, a tremendous shaking of the dead and dry bones. The great feature of the awakening is prayer, and *such* prayer ! People whose lips seemed only accustomed to curse and swear, now pray as if it had been the daily employment of their lives. *Friday, September 23.*—At nine o'clock the meeting commenced. After having sung a verse, and addressed a few words to the people, we engaged in prayer. There was no occasion to call on any one to do so, for no sooner had one finished than another began. Such prayer I never heard before. Little children took part in it. When one little boy began to

pour out his soul before the Lord, a trembling seized on all. Tears were shed, cries for mercy ascended before the throne of God, and groans were wrung from the hearts of many hardened sinners. Among the rest, a little girl lifted up her voice, and uttered a heart-rending prayer. Such earnestness, fervency and fluency I had never before witnessed. The Spirit came down 'like a mighty rushing wind.' Strong men trembled on their knees, as though they had been shaken by an invisible power. There was a general weeping, and I feared that the excitement would overstep all bounds of order and propriety. At twelve the meeting broke up, but the people assembled again at the school house, many were smitten down, and prayers were offered which could only have been dictated by the Holy Spirit. In the meantime, I conversed in the church with all those who had been brought under conviction of sin, and then all doubts as to the reality of this awakening were completely removed. Such confession of sin, such contrition of heart, such deep and earnest desire for pardon through Jesus Christ, such joy and happiness, could only be experienced by truly mourning and pardoned sinners. . . The rum shops are all deserted. . . The demand for Bibles and hymn-books is something wonderful. . . You may perhaps feel surprised at one feature mentioned above, that children were permitted to pray in public. But I might as well have attempted to stop the river in its course, as to stem the stream of outpouring of heart which took place yesterday. God is, indeed, a God of order; but there are times when we find that He has an order of His own. . . One feature in this awakening is very striking to me. This is the mutual love which pervades those who have come under its influence. Never was there greater order and decorum manifested in the church than to-day. The prayer-meetings held in the neighboring districts last night were attended by hundreds of people. Even now, late as it is, the sound of singing reaches my

ears. . . A gentleman told us that on Saturday an awakened person came to him, and, with much contrition, told him how many pigs, fowls, &c., he had stolen from him at various times, . . . Several persons have been awakened in their own houses by the instrumentality of their children who had been at the prayer-meetings, and gave their parents no rest till they had family worship. *October 1.*—I hear that this morning the powerful influences of God's Spirit showed themselves during a prayer-meeting at Y—S— (this place is described by the missionary as 'that stronghold of Satan, that favorite den of unclean spirits with its host of the vilest sinners'). Two young women were struck down as if by lightning in the house of a third, who had previously experienced the same. One of them, under a deep sense of her desperate condition, confessed that she had long been secretly leading a life of the utmost vileness. What a revealer of dark deeds is a smitten conscience! I dread the awful things that are likely to come to light in that pre-eminently wicked village. *October 4.*—The teacher has just returned from the Y—S— prayer-meeting. Five young persons, two men and three women, were smitten down during the meeting. The young men were both struck mute, and one of them writhed as if in dreadful agony. One of the women was in a state which reminded me of what is recorded in Mark i. 23—26. The contortions of her body were dreadful. *October 6.*—Before rising from bed this morning I was startled by heart-rending cries of 'Lord have mercy! O Lord be merciful to me!' Having hastily dressed, I went out and found about twenty people from Y—S— before the house, crying out and weeping on account of their sins. The word of conviction had pierced their hearts at the prayer-meeting yesterday evening and during the past night. I took them into the vestry and administered to each of them such comfort and instruction as the Lord enabled me to impart."

## MISCELLANEOUS.

MISSIONS TO ITALY AND NEW GRANADA.—We shall speak fully of the action of the Board in relation to these Missions at its recent meeting, in our next number, which we purpose to issue a few days earlier than usual. Our readers will be gratified, we are sure, with the details which we hope then to give.

THE AMERICAN CHAPEL AT PARIS.—We are happy to be able to say that notwithstanding the return of many Americans from Europe on account of the troubles in the Southern States, our Chapel at Paris is exceedingly well attended. Dr. McClintock has met with an accident in one of his knees, from a fall, which makes it necessary that in preaching he should maintain a sitting posture. We hope that we shall be able to report in a short time that he has entirely recovered.

OUR MAGAZINE.—We have been compelled, by want of room, to keep back two interesting articles relating to Wallachia and Macedonia, and also a communication from Dr. McClintock. We shall give them in our next number.

So too, we must defer an interesting letter, just received from the Rev. Dr. Revel, relating to the critical state of political affairs in Italy, as well as the latest news from Spain—received as the last pages of the Magazine were going to press. They shall appear in our April number.

DEATH OF THE REV. DR. MURRAY.—Our readers will deplore, with us, the death, so wholly unexpected, of the Rev. Dr. Murray, who felt much interest in the work of this Society, and spoke more than once in its behalf. A few years ago he preached the annual sermon of the Society. His death is a great loss to the Church of Christ.

Dr. Murray was born 1802, in the southern part of Ireland, was of Roman Catholic parentage, and emigrated to this country in his 17th year. Having come to the knowledge of the true Faith, his heart inclined him to preach the Gospel. His classical and collegiate studies were pursued at Amherst and Williamstown, (Mass.) and his theological at Princeton, N. J. He was first settled at Wilkesbarre, (Penn.), and afterwards at Elizabeth, N. J., where he was pastor of the First Presbyterian Church during almost thirty years. Dr. Murray was an able and faithful preacher, an excellent pastor, and probably did more to expose the errors of Romanism in a manner effectively to reach the masses, than any other man in our country. His "*Kirman's Letters to Archbishop Hughes*" have been extensively read in this country and in many others. He also wrote several other popular works of a religious nature, and was in much demand as a Lecturer and Speaker at great public meetings.

P. S. Just as these sheets were going to press, we received the distressing intelligence that Mr. Edward Vernon, who had been the General Agent of the Society from its commencement, has died! This event, so

sad for us, as well as for a large circle of friends, took place in this city on Tuesday morning, (Feb. 12th) at an early hour. And thus has passed away another excellent man, a warm friend of every good work, and sincerely beloved by all who knew him. We can say no more respecting him at this time, for want of room.

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## BOOK NOTICES.

**ECLÉCTIC MAGAZINE.** Mr. Bidwell is making his Magazine more valuable every year; we might almost say every month. The number for February, is a *gem*. For the sum of \$5, the subscriber gets, in this work, the choicest articles of all the English Reviews and Magazines, in twelve numbers, equivalent to three volumes octavo of six hundred pages each, in the course of the year, each volume containing several beautiful engravings,—for the most part portraits of eminent men of modern times.

**THE GOSPEL ACCORDING TO THE AMMONIAN SECTIONS, AND THE TABLES OF EUSEBIUS.** By Samuel H. Turner, D.D.

This excellent work has been published by Mr. Anson D. F. Randolph, to whom our religious public are under obligations for many excellent books. In a volume of four hundred and fifty pages, beautifully printed, Professor Turner has given the Four Gospels, in the common *English version*, arranged according to the Sections of Saccas, better known to Biblical scholars by the name Ammonius of Alexandria. The work is of the nature of a Harmony, and is one of great value, and may be read with much profit by the Christian of an ordinary English education, as well as the most erudite theologian. Professor Turner has published several works, but none more deserving of a wide circulation than this.

**ENGLAND'S YEOMEN: FROM LIFE IN THE NINETEENTH CENTURY.** By Maria Louisa Charlesworth.

This work of four hundred pages 12mo., is from the press of R. Carter & Brothers, and a most charming one it is. We advise our readers to get it without delay, and to commence reading it. That is all we need to say or to ask, for every one who will begin to read this book, will not stop without going through it; and when he gets through, he will know a great deal more of the domestic life

of the agricultural population of England, than he did when he took up the book. The life and manners of the English farming people are very different in many respects from those of our farmers; so, too, are their modes of thought and expression. A fine religious spirit pervades this interesting book,—rich Christian experience.

**CHRISTIAN NURTURE,** by Horace Bushnell. Published by Charles Scribner.

This is one of Dr. Bushnell's best works, rich in matured thought, and characterized by the author's vigorous and striking style, and manner of illustration. No one can fail to derive much valuable instruction from the careful perusal of it, whether he adopts or not, all the views and opinions which the author holds. *Christian Nurture in Doctrine*, and *Christian Nurture in Mode*—these are the two great divisions of the momentous subject of Christian education as treated in this interesting book.

**THE CHARACTER OF JESUS.** By the same author, and also published by Mr. Scribner.

This beautiful little volume contains the tenth chapter of Dr. Bushnell's *NATURAL AND THE SUPERNATURAL*, and is an admirable delineation of the character of our Blessed Lord, and demonstrates (we do not speak too strongly) that it deserves to be called superhuman. The publisher has done well to issue it in this form.

**THE GOSPEL ACCORDING TO ST. MATTHEW.** Explained by Joseph Addison Alexander. Published by Scribner.

This is a posthumous work of one of the most gifted as well as learned men whom our American Church has ever possessed. The volume contains a complete Commentary on the Gospel by St. Matthew, to the close of the 16th chapter, and a full analysis of the remaining chapters; the health of the Author not permitting him to do more. This analysis he

finished just one week before his lamented death! The work is of great value to the student of the Sacred Scriptures. It richly partakes of the clearness of thought, and vigor of style with which his other writings abound.

NOTES ON THE NEW TESTAMENT LITERATURE AND ECCLESIASTICAL HISTORY. Also by the late Dr. J. A. Alexander, and published by Scribner.

This is also a posthumous work of the extraordinary author, for which we are indebted to his brother, the Rev. Samuel Davies Alexander. The volume is filled with the great thoughts which the author used to pour forth in his Lectures, on the subjects to which they

relate. They will be esteemed very precious by Biblical Students. We are heartily glad that they have found their way to the public in this form.

THOUGHTS ON PREACHING, being CONTRIBUTIONS TO HOMILETICS. By James W. Alexander, D.D. Published by Scribner.

This work contains some of the finest of thoughts ever spoken or put on paper, by the late Dr. J. W. Alexander. His brother, the Rev. S. D. Alexander, has done well to give them to the public. We hope this work, as well as those notices above, will have a wide circulation. It richly deserves to be read by all our ministers, young and old.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JANUARY TO THE 1ST OF FEBRUARY, 1861.

NEW-HAMPSHIRE.

Candia. Richard H. Page, in part L. M. for his wife. . . . .	15 00
Temple. Warren Keyes, . . . . .	5 00
VERMONT.	
W. Charleston. Rev. Charles Duren, . . . . .	1 00
W. Townend. Rev. S. S. Arnold, . . . . .	2 00
Theiford. Congregational Ch. and Society, Newbury, . . . . .	8 00 25 00

MASSACHUSETTS.

Springfield. Louisa S Dickinson, . . . . .	1 00
Fitchburgh. Miss Butler, for Italy, . . . . .	2 00
Dudley. Mrs. M. Healey, . . . . .	1 00
East Taunton. Levi Andrews, . . . . .	2 00
Worcester. 1st Cong Church, per R. Ball. Datham. Jas. Downing, . . . . .	24 08 5 00
Audover. Chapel Congregation, for Italy, . . . . .	88 71
Westboro. Evangelical Cong and Soc'y, bal.	1 00
Framingham. Mrs. Joshua Forster, . . . . .	50
Boston. J. W. Field, . . . . .	1 00
Malden. Trin. Ch and Soc'y, to make Rev. Charles E. Reed a L. M., . . . . .	30 00
Hopkinton. Cong Ch. and Soc'y, in full of L. M for Rev. Jno. C. Webster, . . . . .	16 65
Chelsea. Winnisimmet Church, add., . . . . .	5 00
— A Friend in Mass., for Italy, . . . . .	10 00
Littleton. Ch. and Soc'y of Rev. E. Loomis, in part, to make him a L. M., . . . . .	13 20
Cambridge. Mrs. L. B. Shearer, for Col'portage in Italy, . . . . .	25 60
W. Medway. Cong. Ch. and Soc'y, to make Cyrus Adams part L. M., . . . . .	17 00
Medway Village. Cong. Ch. and Soc'y, in part of L. M., . . . . .	21 12
Northboro. Evan. Cong. Ch. and Soc'y, to make Milo Hildreth L. M., . . . . .	30 00

RHODE ISLAND.

Fawtucket. G. Cushman, \$2; R. Cushman, \$1; O. Draper, \$1; J. Wood, \$1; J. A. Adams, \$2, . . . . .	7 00
Holyoke. 2d Church and Society, . . . . .	9 41
E. Hampton. Cong. Soc'y, to make Seth Warner a L. M., . . . . .	52 18

CONNECTICUT.

Waterbury. A Member of the 2d Cong. Ch. for Bibles in Italy, . . . . .	10 00
Suffield. Misses Gay, . . . . .	2 00
Wilton. Cong. Church, per Mr. Gilbert, . . . . .	7 00

Winchester Centre. Alvah Nash, . . . . .	1 67
North Branford. James F. Linsley, . . . . .	10 00
Fair Haven. H. Bray, \$1; A. Howard, \$1, Plainville Cong. Church, to make Sidney Smith L. M., per Apollus, Fenn., . . . . .	30 00
Hartford. North Church, . . . . .	89 20
— Pearl-st. Ch., to make Miss Ellen A. Spencer, Frank B. Rockwood, Henry C Ferguson, L. M's, . . . . .	186 83

NEW-YORK.

Bernard's Bay. A Friend . . . . .	2 00
Harpersfield. Harper Boies and family, . . . . .	5 00
Little Falls. A. Smith, M. D., . . . . .	3 00
Astoria. Ref. Dutch Ch., Rev. William H. Ten Eyck, . . . . .	23 36
N. Y. City. Mrs. A. S. Gilman, for Italy, . . . . .	5 00
Hudson. 1st Presb. Ch., per C. Paul, . . . . .	38 00
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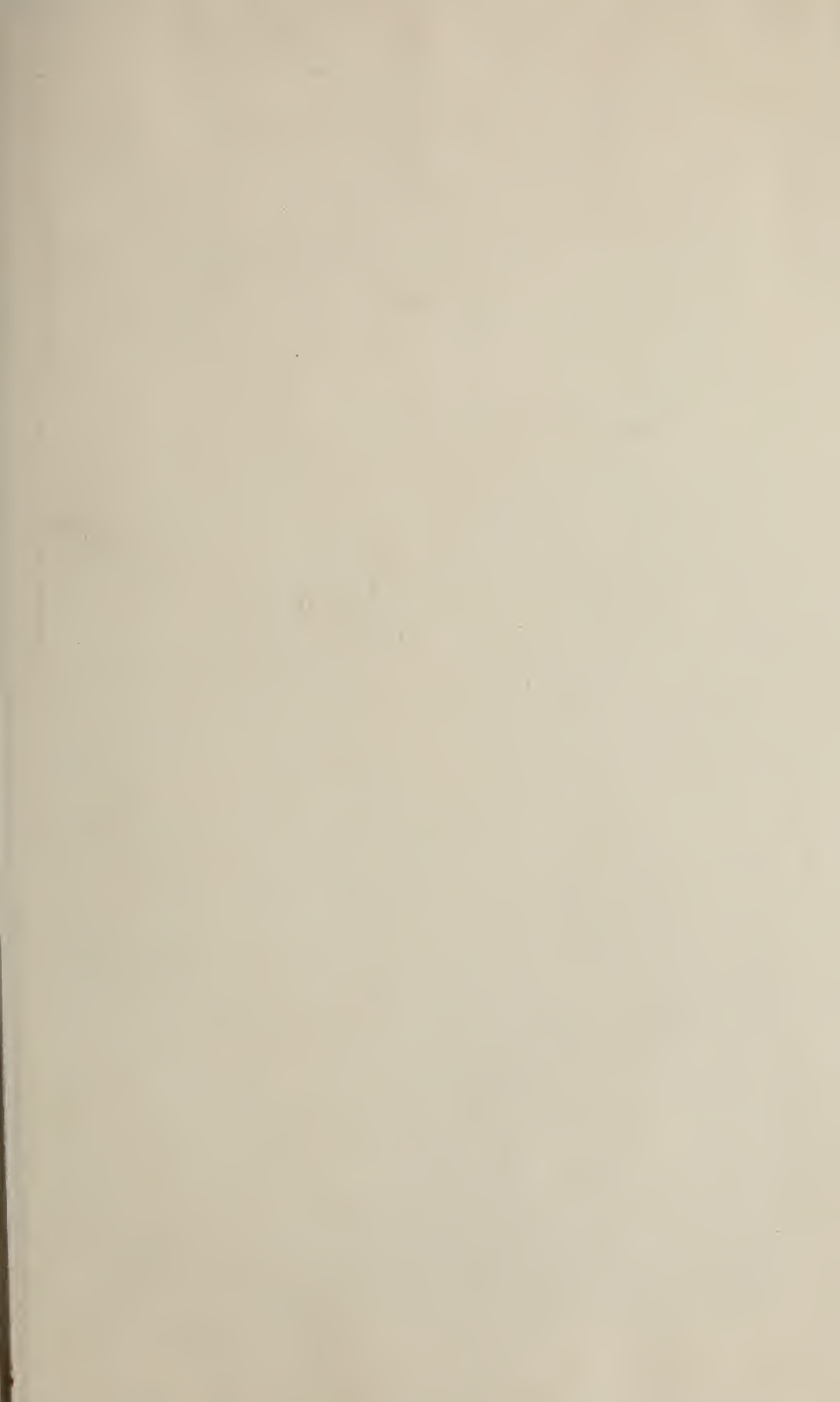
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